FEEDBACK

BOOKS! BOOKS! BOOKS!

HOOLIGAN PRESS GOODIES!

Ideal Home – Survival Edition
£2.40

A Year of Our Lives – Hatfield
Main Colliery Community
£3.50

Ideal Home is, according to the blurb, about surviving in modern Britain 'if you reject the State or if the State rejects you'. Basically its about alternative (rent free) housing: squatting, living on the road (without or with a horse), living in a boat (over 2,000 miles of inland waterways in Britain), living in yerts, teepees and benders. Well illustrated (lots of comics, some of them very funny), it is packed with info on every conceivable aspect of living without supporting the landlord class. The info is very practical, with the exception of squatting, most of the forms of alternative housing there in are fairly full-time activities and definitely for the dedicated.

A Year of Our Lives is a collection of texts written by the people of Hatfield Main Colliery, Doncaster, about what the Miners' Strike meant to them. Dave Douglas of Hatfield Main NUM, who wrote the narration, describes it accurately in his introduction: 'I have not attempted to *edit* any of the texts that I received from anyone who wanted to submit a piece to this book. . . perhaps the book would have been academically better aclaimed, or easier for non-miners to read, if someone had done so. I did not think it was my place to cut out pieces of what my fellow pit folk, the children, women or men wished to say about their dispute, so it appears here in it's original raw state'. It is this rawness which makes it a truly authentic account of the strike. The people in it are real, not 'miners' or 'mining communities' of political propaganda. Lots of photographs.

Both are available from:

Hooligan, BM Hurricane,
London WC1N 2XX.

Review: F.J.



VIDEO REVIEW

SHINE ON JIM

A 35 minute video available on VHS system only sells at the low price of £10 and is available from:

Phil Stebbing,
20 B Kellet Road,
London SW2 1EB

The film about the poet James Heather-Hayes has been shown at 121 @ Centre in Brixton to a good response and to other groups and some festivals.

After an arson attack on Teddington Police Station he was imprisoned in the Ashford Remand Centre for three months before his case finally came up at the Old Bailey.

From his diary, letters and the recollection of family and friends a drama/documentary of the period he was held was made.

It is not an authorative documentary, in the way it excludes a domineering and 'knowledgeable' narrator. The story is told by Jim through an actor's voice reading out the diary and poems.

After his 'suicide', there was an inquest which came to the unprecedented verdict that his death was due to 'lack of care' by the prison authorities. In a sense they had allowed him to die, to make him so low and depressed that he took his own life.

Jimmy caused quite a stir in the official world. The papers put up headlines like *Arson Boy Found Dead In Cell* and his inquest was raised in the House of Commons and was to instigate a special report into the Ashford prison, especially the procedures taken to prevent prison suicides.

Nothing can bring him back, but now one side of the story has been documented that would have remained silent, with only government speak as the reference to a tragic death. The embarassment and sensitivity of this film was clearly reflected in the numerous refusals and lack of help we received from people in the prison service and the government, both gaolers and MPs clearly wanted the name of Jimmy Heather-Hayes and the part they played to be forgotten forever.

The film took over a year to make, for many months were spent on research and talking to the family. We experienced poverty and made maybe too many sacrifices to raise funds. With a little bit of begging, luck and benefits of one nature or another we got about three thousand pounds together.

Everybody who helped gave their time freely, and they worked hard when we were filming. There were a number of unusual incidents, once the film laboratory ruined 400 feet of film and another time the actor playing Jim nearly drowned during the filming of a scene..

We urge all those who have not seen the video to do so and not to forget the comrades inside.

GOOD NEWS FROM U.S.A.

Dear Friends,

Enclosed find a cheque for $50. raised at the libertarian picnic in Detroit this July to commemorate the 50th anniversary of the Spanish Revolution. People attended from Detroit-Ann Arbor area; also from Toronto and other parts of Ontario, Canada; Montreal, Quebec; and Pennsylvania. Money was raised for the Anarchist Black Cross; various libertarian publications in the US and Canada; Big Mountain; and to help Guatemalan Indian refugees in southern Mexico.

We are trying to track down the address of the Friends and Family of Political Prisoners group in Barcelona. They publish a newsletter in Catalan. If you have their address, please send it as we have misplaced it.

Please pass this money on to the ABC and let us know that you have received it.

Thanks. For anarchy!

Fulano (for the Detroit area libs)

OBITUARY

JOSEPH S. GIGANTI (1904-1986).

Joseph Salvatore Giganti, co-ordinator of Sacco-Vanzetti defence activity for Chicago and the midwestern United States in the 1920's, who in recent years chaired the Board of the Charles H. Kerr Publishing Company, died July 6 at age 83, in Chicago.

Born of Sicilian immigrant parents, Giganti grew up in the coal-mining area of southern Illinois, and worked as a miner before moving to Chicago as a young man. He devoted his life largely to the twin causes of labour defence organisation and agitation and workers' education. Although he had never finished high school, he took adult evening classes and earned his PhD in 1951.

After working long years as a barber, he later taught economic history at Depaul and Roosevelt universities in Chicago.

A frequent participant in forums held by the anarchist Free Society Group and the Industrial Workers of the World (IWW), Giganti was a close friend of Maximilliano Olay, representative of the Spanish anarcho-syndicalist Confederacion Nacional del Trabajo (CNT) in the U.S. during the Spanish Civil War. He helped form the *Friends of Workers' Spain* to promote the cause of the Revolution and to distribute the publications of Spain's revolutionary organisations.

One of the several old-timers who helped reorganise the Charles H. Kerr Company in the early 1970's, Giganti took the chair – a position involving much work and no pay – in 1973. Under his administration, the venerable firm (it is 100 years old this year) enjoyed a noticeable resurgence, and became an important publisher of books in the field of anarchist and labour history in the U.S.

ANARCHY ON T.V. -PART 2

Fighting Back (BBC1) is a really grim show, full of sub *Grange Hill* (school students relationships) social realism, and a totally banal slice of life. Yikes, the wimin shout a lot, see the social workers look at the children 'in care', and on and on.

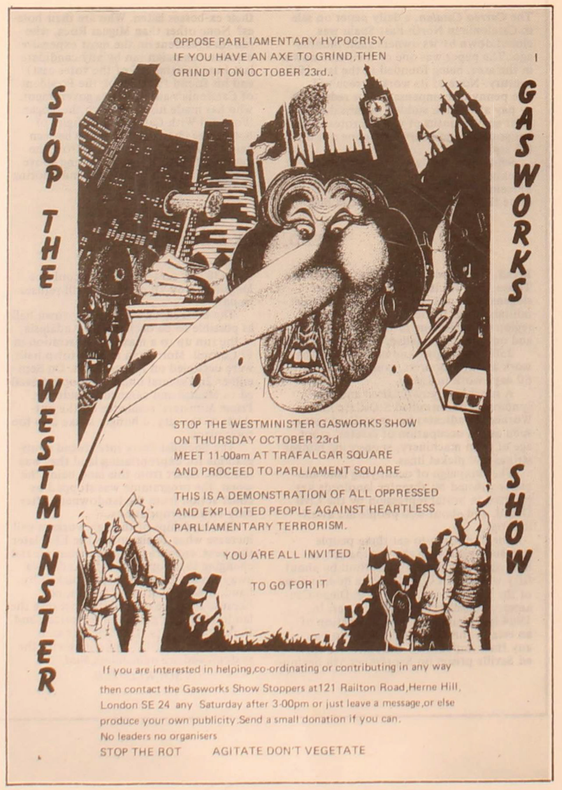
However, though it's all cliche after dripping cliche, it does feature lots of wimin and Black people, a bit rare in the *Terry & June* (middle-class sit-com) world of BBC TV.

So, why mention it? Well among all the old stereotypes, we have a 'new' one, yes the (Bristol) Anarchist. This new cardboard cut out is presented in almost a positive way. Yes, it's okay to squat if you're homeless, and with a slip of the pen, we have a representation of the 'Demolition Diner' (a local social squat) Court case, as a fab plot device. See the squatters beat the Council! One draw back of the Anarcho-Fem, 1983 style, is the lack of a dog on a piece of string, but this fault is more than made up for by the BBC's Prop Dept. spending on *Drowned Rat* publications for that touch of the 'real'.

Anyway, don't bother tuning in for the next episode, but given the local press's fabric of lies concerning various Bristol @narchist groups as 'into assassination and child sex' with a spot of 'Anarchy On The Rates!' (shock horror!) the *Fighting Back* version is a bit closer to some of us than others.

Bristol Anarchist.

Comment: Previously, in July, the BBC had a Play For Today *Brick is Beautiful* set in Manchester. While sitting in the pub the local stars of the tale of flogging bricks to get rich are confronted by the seller of an Anarchist paper in this case , *Black Flag*. The cover asked *Why Not Riot?* (published following the September 1985 anti-police riots), unfortunately our intrepid pub-seller is abused and evicted by the pub Landlord before too much dialogue takes place. Anarchy on the TV licence, whatever next?



15263 BF

NO.161

BLACK FLAG

30p

THE ANARCHIST FORTNIGHTLY

22-9-86

PEOPLE ARE NOT 'SURPLUS'



The accumulation of scientific know-how is the application of the experience and knowledge of the whole human race (not just of a provileged few who are able to direct its introduction). Its acceleration in recent times has opened up the prospect of liberation from boring, time-consuming, life-wasting tasks.

Criminal Statism abuses, such as slavery, hold back such benefits. Because there is no concern for the workforce, and a plentiful workforce glorifies the powerful, such useless tasks are perpetuated. In any total State, the duty to work on any such tasks is part and parcel of its achievements, apologists for – Nazi Germany and Soviet Russia glorify their 'full employment' as an end in itself.

Under capitalism the work force has to be paid for and is therefore exploited along with the raw materials with which it works. Great technical achievements – the invention of steam, for instance – have replaced labour and thrown it on the scrap heap, while at the same time immensely improving the quality of life.

This is a perpetual and well-understood anomaly of capitalism: unlike prevous (and subsequent systems of exploitation, it pressed on with technological invention relieving people of burdensome tasks, but if its new inventions are capable of bringing disaster in their wake, they will do so (if profitable); and it creates immediate misery with every advance.

Though it has happened time and again in the last two centuries, capitalism is still unable to find a satisfactory answer. The 'surplus people' problem still exists, aggravated because there are no longer countries to send them to (until they colonise a planet, perhaps); only one more possible war in order to kill them off; industrial conscription ie making them work at whatever is going, such as performing the domestic chores and menial duties for the better-off, still remains a Fascist dream of the rising young Tory – though not necessarily a dream unlikely to be achieved.

No Free Lunch

The problem of 'surplus people' – a more honest way of saying 'unemployed' – dominates the political scene because the Prime Minister re-introduced traditional Capitalism as the self-confessed aim of the Conservative Party in place of the compromise position maintained purely for electoral purposes by 'wets' (public school jargon for cowards) as distinct from the 'courage' of saying avowedly give capitalism its head. Ultimately, it is hoped, technical ingenuity will create prosperity. Meanwhile nothing can be done or anyone displaced unless they can be paid for it. That this means that by the time prosperity comes, those who are missed out will be stuck at the bottom of the pit for self-perpetuating generations does not bother Thatcher too much – they can seek to mend the boilers or service the cars of those who managed to make it.

The only force against her is the organised working class, but this has been weakened firstly, because the trade unions have let those without work be lumped as 'unemployed' and be divided from them – in some cases from the very start of what should be their working lives; secondly, because of legal trickery which has outlawed the unions but made breaking of the law by employers worth getting away with.

That situation can now be seen clearly spelled out in the print industry. Murdoch provoked his employees to going on strike after his solicitor pointed out that under the new laws he could evade paying redundancy providing ne sacked them all at the same time they were on strike. The strike weapon thus became ineffective because that was where he wanted them – out. He has managed to continue getting his papers out and so the strike weapon becomes ineffective against him if workers in other national newspapers joined in, since the disadvantages he suffers would be overcome if no other papers were coming out bar his. The other newspapers are avoiding his problems by throwing money at theirs. While they inveigh against the 'unlawful' picketing of Murdoch (made illegal by new laws) they openly 'unfairly dismiss' people, admitting its illegality – but pointing out that they are offering more in compensation than the law allows, and the unions then find that everybody concerned in such an offer wants to be unfairly dismissed too – 'cop it and hop it' – because how else is a worker to accumulate money in hand?

The Right To Work

The workers have traditionally had nothing to sell but their labour, now suddenly sections of the workers have something else to sell – their jobs – and this nonplusses the labour movement built on the 'right to work' to whom it is a betrayal ('you're selling your children's jobs') – but if they don't, they are given away for nothing. All over the industry jobs are being sold and the workforce gradually shrinking. Why should calculating employers face the confrontations besetting a Murdoch – which will, we predict, ultimately finish off some or even all of his papers – when by throwing money at the workforce it will go away?

Continued on page 7

NORWAY

PROTESTERS STORM THATCHERS CASTLE

Over a thousand angry protestors (including many anarchists) managed to invade Akershus Castle, Norway's own northern 'winter palace', where British prime minister, Margaret Thatcher, was due to shortly arrive and spend the evening as a guest of the Norwegian 'socialist' prime minister, Mrs Gro Bruntland. The 'surprise attack' caught the local police off guard and the protestors came within yards photo) of penetrating the actual hall where Thatcher and the rest were to dine. The banquet, as a result, was delayed for around an hour. More importantly Norwegians witnessed their own governments version of the 'new realism' as riot cops went overboard, violence-wise, after the initial loss of face.

To get into the castle, amazingly the protestors had succeeded in fighting off the police, who were clearly unprepared for the level of resistance. Taking the main gates, the protestors then stormed a bridge, burst through more gates blocking their way, and finally made it to the door leading to the actual banquet hall. Unfortunately it was at that precise moment that the door was securely bolted from the inside by lackeys, otherwise all hell would have broken loose. Also, by that time the police had managed to drum up some reinforcements and horses, dogs and tear gas were used to evict the invaders. This was the point when the police went beserk, raining their truncheons repeatedly, South african style, on the heads of protestors, in full view of the world's TV cameras.

Later Thatcher condescendingly referred to the demonstration as 'professionally organised'. She also commented on some of the sounds coming from the demonstrators as like 'jungle drums...obviously from the ANC contingent' (the demonstration and protest condemned Thatcher's support for the apartheid regime in South Africa, as well as condemning the acid rain pollution in northern Europe caused in part by Britain's power stations).



BLACK FLAG – BLACK CROSS
BM HURRICANE, LONDON
WC1N 3XX
Published, typeset and layout
BLACK FLAG COLLECTIVE
Printed by Aldgate Press E1.

SUBSCRIPTION RATES:
12 months: £12 inland
£15 surface, £19 Air.
6 months: £6.50 inland
£8 surface. £10 Air.
PRISONERS: Free on request.
GIRO ACCOUNT No. BLACK FLAG 58 552 4009
GIRO ACCOUNT No. ANARCHIST BLACK CROSS 51 172 0009.

For a social system based on mutual aid and voluntary co-operation – against State control and all forms of government and economic oppression. To establish a share in the general prosperity for all – the breaking down of racial, religious, national and sex barriers – and to fight for the life of one world.

DIRECT ACTION

Direct Action (The Voice of Anarcho-Syndicalism) the paper of the Direct Action Movement (International Workers Association). No. 32. 8 pages. 25p.

It is with great pleasure that we can now announce the return of *Direct Action* after an absence of several months (It was during this time that a bogus issue of *D A* appeared). Now we can happily report that its better than ever. Full of industrial reports and International Anarcho-Syndicalist news (the Chile article is particularly interesting covering recent attempts to set up independent workers organisations). Highly recommended to our readers, *Direct Action* is available from better bookshops, news-agents, street sellers or direct from:

c/o Raven Press,
75 Picadilly, Manchester.

MYSTERY ATTACK?

Seventy five youths attacked police for three hours in the Butetown area of Cardiff on 28.8.'86. Police stopped a 'suspected stolen car' and locals set to the task of aiding those harassed. Four cops were injured and several police cars damaged as barricades were put up.

Police claimed to be clueless as to what sparked off the incident. . . well they would say that wouldn't they.

HOME NEWS

LUTON ANTI-PORN ACTION

On Saturday 9th August, wimmin from the newly formed Sisters of Luton Anarchist Group took W.H. Smiths the newsagents, by surprise by removing their disgusting pornographic magazines from the shelves and throwing them in a dustbin liner which just happened to be smeared with oil and margarine. Meanwhile supporters, both men and wimmin, handed out leaflets inside the shop and the Arndale shopping centre.

Everyone left the shop, except our spy who told us that the manager thought that we were mad because we couldn't spell wimmin correctly, and then ordered his staff to return the magazines to the shelves, only to find that all the magazines had been completely ruined and had to be thrown away. A later newspaper report estimated the damage at £129 ! Clumsy old us.

After a swift brew, we took to the streets again and seven wimmin stormed one of Luton's sex shops and pulled the contents off the shelves and on to the floor in full view of the shop assistant. No animal products or police were involved in either action. This may have been our first action but it will not be the last!

S.L.A.G.S. 2

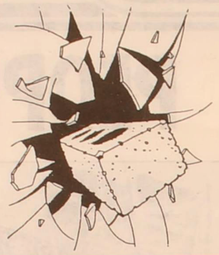
On Friday 22nd of August, twelve wimmin and men held a demonstration outside a sex shop in Luton. A banner was attached to the shop front and leaflets were handed out explaining why we were opposed to the sale of pornographic literature. Another group of wimmin used a megaphone to draw attention to the customers going in and out of the shop. Photographs were also taken of them and these will be put to good use over the next few weeks. About an hour later five police turned up and prevented us from using the megaphone and made us remove the banner from the shop but it was immediately put up on the adjoining wall. We were then 'allowed' to carry on with our protest.

It lasted for over two hours during which time only three men dared to go in the shop meaning that the action was successful in its attempt to stop the shops' business.

As were about to leave the manager who had told police that he was not bothered by our demonstration, came outside and started to hurl sexist abuse at the wimmin and then set a dog on us, which almost got run over.

This is part of a continuing campaign aginst the sale of pornography in Luton and further actions are planned.

SOURCE: S.L.A.G.S.



NIREX



Demonstrations continue against Nirex testing for sites for nuclear dumping, at Fulbeck, Elstow and Killingholme. (Picture above is of a demonstration at Fulback Airfield). However, as reported in *No Limits*, some of the organisers are trying to keep a 'respectable image'. At Killingholme a Mr. Hawkes told Leeds anarchists that 'troublemakers' would be handed over to the police.

The drilling contractors acting for the nuclear industry's waste executive. NIREX, appear to be **Norwest Holst from** Leeds.

Norwest Holst Soil Engineering Ltd. is one of about twenty subsidiaries owned by Norwest Holst Ltd. It is a small company with a turnover of only **£125** million a year and 1986 profits (pretax) predicted at a mere **£10** million. They mainly build roads etc. and the odd storehouse for the Army. The parent company has had a dodgy past with infighting between Directors and failed attempts to be floated on the stock market. Also they bank with **Barclays** in Pall Mall.

Norwest Holst Ltd.
92 Durham Road, Altringham
Cheshire WA14 4AD
Tel: (061) 928 7812

Directors: P.J. Newbald (Chairman)
N.J. Linstead; P.J. Mason; J. Pilkington.

Norwest Holst Soil Engineering Ltd.
Civil Engineering Division
Parkside Lane, Dewsbury.
Leeds LS11 5SX
Tel: (0532) 711 111.

Plastic Bullets Video

As part of the nationwide Plastic Bullets Video Tour organised by the Direct Action Movement (DAM), South London DAM/IWA held a public meeting at Stockwell Library on September 3rd. About fifty people viewed the video 'Plastic Bullets', heard a speech by a Belfast Anarchist and a debate followed.

The video, made by the United Campaign Against Plastic Bullets was a mixture of film footage of police and British Army terrorism against the Catholic working class of Northern Ireland and the relatives of the British State's murder victims talking of their experiences.

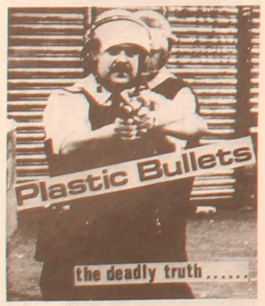
Fifteen Catholics have been murdered by the army and police in Northern Ireland between 1972 and 1982 with either rubber or plastic bullets. Not one of these murders by the British State has resulted in the prosecution of the cop or soldier responsible. Seven of the victims have been children between the ages of 10 and 15. The official explanation of the introduction of these lethal weapons is that they are to keep the distance between 'rioters' and the police or army. Most of the victims have been shot at close range and not in riot situations. The reality of these weapons is that they are to terrorise the civilian population of Republican areas of Northern Ireland.

Watching the video made me feel sickened, very upset and enraged. To give an idea of the kind of situation where these weapons are used, I shall describe just one.

On 22nd May 1981 in Belfast, Carol Ann, aged twelve, was returning home at about 9.30pm with a carton of milk for her mother. Carol had stopped to talk to a couple of young girlfriends who were sitting on a garden wall. Two army jeeps came speeding into into the street and fired a number of plastic baton rounds into the group of girls. Carol was struck on the head, collapsed and died. There was no riot, no disturbance, indeed witnesses maintain the whole area had been quiet for a number of days prior to this killing. One of Carol's friends told of how the jeeps had sped past earlier and one of the soldiers shouted at them threatening to 'get two' later on.

This act of barbarism by the uniformed protectors of the peace is typical of many and has become part of the daily reality for many of Northern Ireland's Catholic working class.

Since the video was made, plastic bullets have been used against Loyalist demonstrators, killing Keith White, on an 'Apprentice Boys' demonstration. He is the first Loyalist victim. Police throughout mainland Britain are currently stockpiling plastic bullets to be used to quell the rising anger of the working class here. Anarchist, socialists and all those who oppose state terrorism must speak out against plastic bullets everywhere and demand both a ban on the use of them and the withdrawal of British troops from the streets of Ulster. If in a situation where plastic bullets could be used, some protection can be had by the wearing of motorcycle helmets and shields made from corrugated iron. Although we will only be free of state terrorism when the police and army are kicked off the streets for good, plastic bullets are particularly vicious and the truth about these weapons must be exposed to all.



Copies of this video, 'Plastic Bullets: The Deadly Truth', are available at a price of £32 (incl. p&p) from: United Campaign Against Plastic Bullets, c/o 195 Whiterock Road, Belfast 11 Northern Ireland.

Source: PH South London DAM

LIBERTARIAN EDUCATION CONFERENCE

The magazine *Libertarian Education* is planning a conference at Countesthorpe College, Leicester on October 4th 1986, around the theme of libertarian education. Creche facilities will be available and there will be wheelchair access. The cost is £5 in advance, £6 on the day (£2/£3 unwaged, school students free) will include a vegetarian lunch. Free accomodation will be available as will transport to and from the coach and railway stations in Leicester.

9.00am–10am Transport leaves on the ¼hour.
10.00-11.00. Coffee, chat and signing on.
11.00-11.30. Introduction to conference.
11.30- 1.30 WORKSHOPS
1. Libertarian child rearing.
2. Student action groups (introduced by locals)
3. Women only space.
4. Unlearning racism.
5. Remembering school.
6. Open space.
1.30 - 2.30. Lunch, chat and bookstalls.
2.30 - 4.30. WORKSHOPS
1. Anarchism, socialism and education.
2. Hartland School / Countesthorpe College
3. Popular Culture.
4. White Lion Free School/Summerhill.
5. Handicapped by society?
6. Open space.
4.30 - 5.00. Coffee and chat.
5.00 - 6.00. Building a Libertarian education network.
6.00 - 8.00. Coffee, chat and videos.
8.00 - 11.00 Gig featuring that well know libertarian band *Frankie & Firebeats* £1 per ticket.

Please state if you require accomodation on Friday/ Saturday evening. Please make cheques payable to: *Lib. Ed.* and send them to:

The Cottage, The Green, Leire, Lutterworth, LE17 5HL.

50 YEARS AFTER CABLE STREET

Anti-Fascist Rally and March on the 4th of October. Meet opposite *Aldgate East* Tube Station, at 12.30pm.

SECURITY ALERT

During the first few days of September, at least, a massive security alert was effected for prime security establishments and major public buildings in mainland Britain. We know from reliable sources that certain establishments throughout the country were visited by representatives from the Ministry of Defence and officials were advised that overall security needed to be stepped up. Perhaps not unconnected, we also learnt that Phantom bombers undertaking exercises in Lincolnshire only days before this alert, were carrying armed cruise missiles. Both these exercises and the security alert, happened to take place at the commencement of the latest build-up in tension between the USA and Libya.

ANARCHIST BLACK CROSS PRISONER SEEKS CORRESPONDENCE

Tim Thompson,
Ashen Hill Unit, Hellingly Hospital,
Nr. Hailsham, E. Sussex. BN27 4ER.
SOURCE: Solace.

WHAT IS ANARCHO-SYNDICALISM?

8 page, Red & Black A5 introductory pamphlet. Anarchism, Exploitation, Leninist Tyranny, Organisation, Syndicalism, Workers Control, General Strike, Direct Action Movement, International Workers Association. Available from:

Tower Hamlets DAM-IWA
7 Turners Road, Limehouse London.

CHANGE OF ADDRESS

Nottingham Anarchist Group has changed its address from c/o Mushroom Bookshop to: *N.A.G. Box A, Rainbow Centre, 180 Mansfield Road, Nottingham.*

INVESTIGATION

BARCELONA, SPAIN

FASCISTS INFILTRATE SKINHEAD MOVEMENT

My friend L was sitting one Friday night in *113* bar on Aribau – a regular music bar with a mixed bunch of customers – when a group of 'caps rapats (Barcelona skins) entered. Seeing his recent and not very large mohican they started strying to pull off his jacket and his boots. L told them to piss off.

The rest of the story he told me two days later in a ward in the St. Pau hospital, with difficulty because his mouth was stuffed full of whatever it is they stuff your mouth with when you've got a broken jaw. He'd also been cut across the forehead, but the mark had gone. About a year ago his brother was stabbed and hospitalised by the same group of skins. At the time of writing, L. is now recovering at home. His mother is wondering what the world is coming to, and his friends are planning what to do. L. is the latest in a series of increasingly violent actions organised by the Barcelona skinhead movement, which has seemingly been politicised overnight. Here is a brief history of events:–

The skinhead movement was brought over to Catalonia and Spain by a Barcelona based group called the *Decibelios*. In their own words: 'We only imitate the *skin* image, and not the fascist symbols or the ultrarightist ideology; no doubt in other countries skins have fascist connections, but in Catalonia we are antifascist'. And according to reports from people who knew them a year ago (the time of this declaration) that was indeed what they believed. They seem to have changed their tack, but more of that later. What is certain is that when a few people started shaving their heads and wearing boots and braces in Barcelona three years ago, there was absolutely no political connotation in what they did or thought at all. They were solely interested in the 'image', the music and became one more 'tribe' in a Barcelona already known for its punks, Hevis, rockers, and mods. The *Decibelios* played alongside punk bands – including bands with an avowedly anarchist message – without there being any problems with the mixed skin/punk audience. I saw one *Decibelios* gig in Barcelona over a year ago, and even though the place was packed full of skinheads there wasn't one single fascist emblem, or Spanish flag, to be seen, and no Nazi cheers to be heard. The music wasn't what English people would call skinhead music, it was more like garage music, or straight rock and roll, with anti-authoritarian lyrics. So what changed?

The first sign that the skin movement was becoming 'European' appeared last summer. There – during a *Decibelios* concert in the Placa de Catalunya – skinheads wearing fascist badges attacked a group of punks. In the autumn of '85, during the massive St. Merce festival, numerous small attacks were made by skins on punks, passers-by and non-violent skins (in other words, those skins who were still in it only for the image). Similar attacks continued through the year until in January two people were stabbed by skins in the Gracia district, one of them seriously wounded. The two people attacked were in the non-violent skin category. The police – seeing things get a little too out of hand, and with massive coverage in the Catalan press making them look ridiculous – arrested Antonio Lario Barbaran ('El Tete') and two of his skinhead mates on violent assault charges. Perhaps 'rounded-up' would be a better expression than arrested: after all the police had already received one hundred and eighty (180!) separate complaints (complete with witnesses, times, places and physical descritions) from members of the public by the time they finally pulled 'El Tete' in. The bloke, in fact, was already something of a public face before his arrest. The police treated his case as that of a 'common delinquent', but evidence was there in abundance to prove that he was being manipulated by far-right groups. He himself was later found out to be a member of CEDADE (an extra-parliamentary Spanish fascist organisation).

For example on the 15th of December '85 in Guineta Park, belonging to the district of *Nou Barris*, a stand was set up from which various people – including skins – handed out manifestos defending Castilian (as opposed to the regional language Catalan), sold fascist emblems, photos of the 23-F coup d'etat organisers, and CEDADE propaganda. Soon afterwards they attacked a group of communists. On the 22nd of December the same folk returned, this time carrying out a military style occupation of the area, arriving in cars, working in coordination with know ultra-rightists of the area, and carrying sticks and guns. They began to intimidate the people of the area. When the police were called, they said: "We can't intervene because these people (meaning the fascists) are doing nothing to undermine the Constitution, which is more than you can say for the independentists.

Then one of the older men who was with the fascists addressed himself directly to some cops, ordering them to arrest some of the people protesting against the paramilitary 'invasion'. Other police refused to search the fascists who had before brandished pistols.

Meanwhile in *Ribera*, near *Nou Barris*, a group of skinheads attacked two old people, who were later hospitalised. The anti-fascist committee of Ribera, working in tandem with the libertarian centre of Gracia, has reported that groups of skinheads 'wearing military-style anoraks, military boots, swastikas and other Nazi regalia' have been roaming the streets of the old part of Barcelona attacking anyone who they hear speaking Catalan with the skins outside a punk bar was about to have a go at them along with some recently arrived Germans when the Barna punks told them not to, it was 'better to talk'). The problem is made more complex by the fact that many of the skins are old friends of the punks, and know exactly where they live, who they are etc. (though of course the reverse is also true).



The Decibelios

For all that, it is interesting that the scope of the Barcelona skins, is still relatively limited. They restrict their activities mainly to *El Masnou* and its surrounding area of *Maresme* (on the Costa Brava) – coincidentally an area well known for its fascist activity ever since Franco's day. When in Barcelona proper they normally attack the punks – who they feel are easy game, a 'marginalised group' – or any defenceless passers-by. Once they petrol bombed an independentist centre in Girona. They have never been known to attack more obvious targets like the CNT offices or the African community, probably because they know they'd be hospitalised, all seven of them, if they did. The lucky ones, anyway. For the time being they concentrate on recruitment and infiltration among the self-confessedly fucked-up youth of Barcelona. How they go about this is interesting:–

A good example of their methods is the skinhead fanzine *Descarga* (translates: 'unload') At first this magazine (produced in the *Maresme* but sold mainly in Barcelona) is like any other Barcelona fanzine, in other words it is almost entirely about music, and fashion. There is page after page of interviews with bands, and even a longish article about the skinhead scene in London, translated from *Rock & Roll* magazine, in which the fascist side of the movement is played down – even denied openly in some paragraphs – and in which the 'good time/ good atmosphere' aspect of the skinheads is emphasised (the *what?* well, that's what it says in the article: the skins are just trying to have a good time and living their lifestyle, despite the fiendish misinterpretations of Fleet Street and the alternative press. . .). But then you have to read between the lines – and you find for example, that the name of a new Spanish group is *Die Neue Rasse*, and that they like *Sham 69* (but also *Screwdriver*, the National Front 'Rock Against Communism' band); they also think the 'punks anarquicos' are stupid; they emphasise the importance of their lyrics, such as 'Marxist pigs get out of Germany'. The next page is dedicated to *The Business*, a British band with rousing anti-authoritarian lyrics which as far as I can see haven't got anything fascist about them, rather the opposite – they'd go down well with most young people in Barcelona; but then later on there is an interview with another British band – *Special Duties* – in which that band's anti-CRASS campaign is highlighted. To finish, there is an interview with a new Barcelona band called *Alternativa-3*, in which it is mentioned in passing that some members of the group are 'neonazis', that all are 'very patriotic and put Spain before Catalonia', and that they 'consider themselves to be quite racist'. They go on to claim that they have the odd punk friend, but that in general they hate punks. This band has record company contacts with – surprise, surprise – the *Decibelios*, who sing with them and are apparently friends of the band. The very same *Decibelios* who a year ago were making anti-fascist declarations. . . And then there is an information section of the magazine which is clearly written by someone putting over a fascist viewpoint, attacking anarchist and Basque bands, praising *Screwdriver*, and suggesting that the riots in Brixton and Birmingham, though started by coppers and 'the blacks' were bravely carried on by 'a lot of skinheads'!



Descarga Magazine

The Red Skins (a British band who members are in the Socialist Workers Party and have used CNT imagery on their record sleeves) are criticised for their 'filthy communism' and their 'declared anti-fascism'. And so on. . . In short, what you have here is *not* an openly political magazine, but a music magazine with a mix of bands and ideas that are often totally opposed to each other, selling the idea that fascism is acceptable to a public (the kids in Barcelona) which is otherwise completely depoliticised.

Since the post-Franco euphoria a tremendous disillusion with politics set in, at least with the post-Franco generation. They laughed at the 'progressives' of the 70s, told them all to fuck off, and developed an apolitical lifestyle centred around music, booze, etc. and fashions imported from the north (like the punks and mods). Some of the punks, it's true adopted the anarchist symbol, but were only anarchist in that they rejected everything they saw around them: the majority rejected organised anarchism of any kind, and the result has been a whole generation of politically naive people (would you believe a punk saying what shit the Africans were, or slagging off the gypsies for being backward at the same time saying fascists were disgusting – they, and many other folk I met here who wrote their names with an @ sign, didn't have any idea what anarchy was, and avowedly didn't want to). The far-right has moved onto this new recruiting ground with ease. With fanzines like *Descarga*, they've taken advantage of some people's political ignorance, exploited their boredom, and offered them 'fulfilment' in the form of organisation and easily attainable and punishment-free violence. The next stage, of course, is further politicisation and organisation. This should have happened by the time you read this, late in August, at a massive fascist conference in Roses on the Costa Brava, to which skins from all over Spain and Europe will be going, (taking advantage of the fact that almost everyone who could oppose them in Catalonia is off somewhere on holiday).

What solution is there to the problem? One thing is for sure: all this has finished the old dream of apolitical 'tribelism', that has been dominant in Barcelona for so long. The punks have started to get themselves organised, the libertarian centres are getting livelier again, good anarchist fanzines are beginning to appear and contacts are being established on a practical basis with other groups, notably the CNT. For the time being the anarchopunks have limited themselves to information gathering. What they plan to do in the future remains to be seen. But other people in Barcelona – not obviously connected with the punks – have already had enough of the skins. Word has been circulating that something needs to be done to finish with them once and for all, before they start taking themselves too seriously.

After all, the only good fascist. . .

MT.



The group of Barcelona Skins (note European fascist symbols on sleeves)

THIS WAY FOR THE GAS,

This Way For The Gas, Ladies and Gentlemen is the title of a book by the Polish poet Taseusz Borowski. In it are twelve short stories carefully written, nicely rounded off, some of them containing fine descriptive passages (especially of countryside and seasonal changes). The bulk of the narrative is economic and precise. For example:

'Several other men are carrying a small girl with only one leg. They hold her by the arms and the one leg. Tears are running down her face and she whispers faintly: "Sir, it hurts, it hurts. . . " They throw her on the truck on top of the corpses. She will burn alive along with them.' Or again:

'We climb inside. In the corners amid human excrement and abandoned wrist-watches lie squashed, trampled infants, naked little monsters with enormous heads and bloated bellies. We carry them out like chickens, holding several in each hand. "Don't take them to the trucks, pass them on to the women", says the SS man, lighting a cigarette. . .'

There are dozens of books about the concentration camps, the gas chambers, the Einsatzcommandos, the Jewish ghettoes, the mass graveyard at Babi Yar. . .Less has been written or at least published about other attempts at mass extermination/internment this century (Cambodia, South Africa, Russia, Chile, Nigeria, Armenia, and Yugoslavia, among others) largely because far less material has been available. A Pelican book called *Genocide* gives a brief sketch of most such events. For English readers trying to find out about the German attempt (or rather that of the German state and its numerous supporters from around the world) at genocide, there is, as I said, a lot of reading material available. However there is, in most of the books, which treat the subject, an element which doesn't ring true; when they describe the atrocities which happened in Europe over this period, all of them, no matter how impartial they attempt to be, feel the need to *explain* these events as something that was *not normal*. In the end, the only way the writers of these studies can answer the question 'How did this happen?' is by falling back on the old argument of a sudden 'collapse into insanity' (Fest, in *The Face Of the Third Reich*), or 'a takeover by thugs and gangsters' (Lucy Dawidowicz, if I remember in her thorough book, *Wars Against The Jews*) and other similar phrases, all of which carry the same implication, namely that these horrific events represented a total break with the (normal, European, democratic) way of life that preceded them. This is an instinctive reaction of horror, a way of distancing these events from our own time, from ourselves, (we live in a Europe not very dissimilar from that which preceded the holocaust, in terms of political and commercial structures). But this dissociation of the holocaust from the way of life that preceded and followed it is false – it formed an *integral part* of the twentieth century way of life.

Experiment for yourself: read carefully any of the non-fiction about the concentration camps; take the biographic angle (John Toland's biography of Hitler, which is exhaustive), or the psychological angle (as does Gitta Sereny in *Into That Darkness*), read personal accounts, sociological accounts, statistical accounts. All these books, you will find divide approximately into two parts: – the period before the mass exterminations, and related atrocities, on the one hand, and the period during which those events took place, on the other. First read the whole book, then go back. Read over again very carefully the end of the first part (as outlined above) then read into the second part, even more carefully. Try to find the bridge between the two, that is: a series of events which explains or at least charts the jump from a non-genocidal society into a genocidal one. You won't find them, I guarantee. You'll find in the first part hints of violent racism, political and racist legislation, attempts at deportation and repatriation, it's true, as well as factors such as mass unemployment and growing inflation. But none of these factors alone or taken altogether is/are enough to 'explain' the camps. After hunting through concentration camp literature for years, you might be lucky enough to stumble on a work of 'fiction' (in fact thinly disguised autobiography): Tadeusz Borowski's book, mentioned at the beginning. If it affects you in anything like the way it's affected this writer (je me), then you will have found your answer to the question 'how did it happen?' and it will come as something of a relevation, largely because it is so obvious and yet so different from all the attempts at answers made in every other book about the camps. Only once does Borowski put it into words, otherwise it is implicit in every line he writes. The words are from a story called *The January Offensive: 'Our concentration-camp existence . . . hat taught us that* ***the whole world is really like the concentration-camp'.***

Unlike other personal account of the camps, Borowski's stories make few attempts to show the horrors as something distinct from other aspects of life. He describes camp fashions as if he were writing for *Vogue* or *The Face*, describes the better camp cooking as if he were writing a cookery book, describes the countryside and the seasons a la Thomas Hardy, the concerts as if he were writing for *The Listener*, and the boxing matches and football matches as if he were doing a sports article. I've put it crassly – he does none of this with the slightest trace of affectation: on the contrary, he lived so long in Auschwitz that many aspects of life there become ironically normal; (one of the stories is called *Auschwitz (Our Home)*. Everything he describes with the attitude of a man immune to the daily horrors, wilfully making the point that he, and thousands like him, adapted themselves to the new situation with moderate effort and a reasonable amount of time. As I said, the implication behind this is that all that happened in Auschwitz was that normal life didn't change, it simply became concentrated and unmistakeable.

A football game: *'One day I was goal-keeper. . . The ball went out and rolled all the way to the fence. I ran after it, and as I reached to pick it up, I happened to glance at the ramp. A train had just arrived. People were emerging from the cattle cars. . . The women, it seemed, were already wearing summer dresses, it was the first time that season. The procession moved along slowly . . . I returned with the ball and kicked it back inside the field. It travelled from one foot to another and, in a wide arc, returned to the goal. I kicked it towards a corner.*



Photo courtesy of Jewish Documentation Center, Vienna, Austria

Again it rolled out into the grass. Once more I ran to retrieve it. But as I reached down, I stopped in amazement – the ramp was empty. . . Between two throw-ins in a soccer game, right behind my back, three thousand people had been put to death'.

Of course, and I say this not to say anything shocking but as a simple statement of fact, between two throw-ins in any soccer game played anywhere in Europe, a great deal more than three thousand people are put to death, through starvation, political repression, poor housing conditions, racist violence, sectarian warfare, government policy, lack of medicine . . . and concentration camps – all of which factors are mentioned because if European people decided in large numbers to do anything about them, they would stop immediately, no matter how distant they might seem. Last year, sixty people were put to death before a football game in Brussels; and despite the fact that the event was fully close to home, the game was played afterwards much as if nothing had happened. On the same day the death of several hundred Afghani refugees was reported, but by that stage most European people had switched over to the football and couldn't see the news. . .

Read the account of working on Canada kommando in Auschwitz – the transports coming in, the blazing heat, the senile old man who demands to see the Kommandant and continues to do so as he's thrown on a pile of sick and mentally ill which shifts in the heat: 'The bolts crack, the doors fly open. . . ' the people flood out, gasp for air, get pushed by other prisoners onto trucks, as their possessions get taken, selected, and the valuables go into the briefcases of the SS men; you feel sick, but the professional thieves are saying you have to filter off some of the goods into your pocket, otherwise you'll never survive back in the camp, so you try, but now the next train is coming in, you have to sweep out the shit, the vomit, the corpses, including those of the babies which must be passed to the women who are being herded onto the trucks politely except when one of them complains in which case she is whipped or shot or kicked to the ground and her neck stepped on. You scream at them to take the babies and then throw up, but there's another transport coming in. . . you read this on the train/yellow metal walls/hot sky/numbed people/it stops and the door slide open and (free) people flood morosely onto the platform. /You notice they're proud of their clothes and their looks from the way they catch their reflections in the window/you are too/you step into a concrete awning/sudden shadow, everyone looks tired/you are too/you are all coming back from work/work is very important here in Barcelona you know, because without it you nor anyone else on the train would be able to survive you would have to either kill yourself slowly through lack of food and shelter or risk tremendous punishment through petty crime and you notice everyone talks about work like it was a gift, a passport to survival and the ones who don't have it are slowly wrecking their bodies to cope with the added problems which not having work brings. /'Above the gate leading to the camp, these words are inscribed on metal scrolls: "Work makes one free". /Of course there is no comparison whatsoever with the world of the camps and the world you make your living in now/'We divide the loot, add to it what we have received in our packages from home, and cook a meal on our stove with the colourful tiles'/you walk into bright natural light and think about the work you still have to do/you notice for the empteenth time, everyone around you looks pissed-off, dispirited, drained, or suicidal/*Musselman* was the camp name for a prisoner who had been destroyed physically or spiritually, and who had neither the strength or the will to go on living – a man ripe for the gas chamber'/people are streaming across the station forecourt to where the buses wait on this bright summer day/'We stroll along the *Birkenweg*, elegant, dressed in our civilian suits'/You notice that there are couples kissing, walking arm in arm, pointing at things in shop windows/'For every Juliet there are at least a thousand Romeos. . . It is not unusual for a Juliet to have a steady admirer and, along with promises of undying love and a blissful life together. . . along with reproaches and bickering, one is apt to hear exchanges of a more basic nature, concerning such particulars as soap, perfume, silk panties or cigarettes'/you remember some of the people you know in Barcelona, the obsession with marriage-flat-car-children-insurance-WORK/To get inside the Puff – the camp brothel – you need a slip of paper issued by the clerical office as a reward for good conduct and diligent work.'/and over all the couples and all the single men and women walking like you – looking at their reflections when they can –hangs a moral vice, waiting to pounce on their heads and tighten until they remember what is right and what is wrong, many disregard it, but many, you notice, are tight-lipped and near hysterical, men and women alike/'Then prisoner M goes to room 8. Before he enters, he must read a notice on the door saying that such and such is strictly forbidden, under severe penalty, that only such and such (a detailed list follows) is allowed, but only for so many minutes'./

Regulation of movement/mindless work/sexual behaviour and a corresponding passivity on the part of the people affected are the factors which made the camps what they were: a grotesque reflection of everyday life. It has been pointed out time and time again by commentators and victims alike that if constant rejection of such control (rejection of the work ethic, rejection of sexual straight-jackets, rejection of authority in general, both state and parental) had been the norm before the camps, they would have been near impossible to control, or even to build. The elimination of any kind of racism or sectarianism among people would also have helped prevent them. As it was people were made to do thoroughly unnecessary work, conform to the strictest of sexual taboos, accept the absurdest of rules, and taught to hate individuals who would otherwise have been close friends, because of their political affiliations or racial background. Sounds familiar?

What were the factors that gave people in the camps hope? Of course no one who wasn't directly involved can really say. But Borowski's book gives some indications: love-and-sex was one. In *Auschwitz (Our Home)* he tells the story of a 19 year old SS guard who found the camp orchestra conductor, 'a stout, respectable gentleman', and several dentists, all crouched together inside a medical van 'in compromising positions' with women from the FKL (e.g. Birkenau, the women's adjoining camp) who had apparently come to have their teeth pulled. Love letters were exchanged constantly and interestingly enough delivery of these letters, punishable by death, was always done for free. It's known that there were also a lot of serious homosexual and lesbian affairs in the FKL and Auschwitz but very little is available on this side of camp life, though as I remember Kitty Hart has some accounts of it in her book *Return To Auschwitz*. Slackness was another: again and again the work teams in Auschwitz would down tools as one man when the SS went for a stroll, appoint look outs and start up again when they came round. This common practice, well-known throughout industrial society, can be seen to save lives given the type of overseer. . .

General disobedience: here it's Kitty Hart's book which offers the evidence. She stresses how her constant mischievousness and disregard for authority since childhood were her greatest assets in surviving Birkenau. Borowski too makes the point that anybody who seriously abided by the rule in Auschwitz (and punishment for disobedience of Auschwitz law was far severer than the equivalent punishments in Europe today) was doomed. A general attitude of disgust with authority – either that of the SS or that of the Kapos – was essential to survival.

In a sinister book called *Five Chimneys*, written by a Hungarian who was one of Mengele's assistants in the Auschwitz hospital, there is an introduction, by a Jew who escaped the camps just in time, who points out that if each family or individual who was wanted by the Nazis had acquired a gun before the round ups, a very different history of Europe would have been written. Looking just at the last sentence, let alone the ones which precede it, we can see why it is so important that an experience like that of the concentration camps should be publicised as something completely out of the ordinary, or even as an aberration which only the Germans were capable of (a view still held by many English people alive at the time). The Nuremberg trials – a sort of State response to the shock of public outrage – were stage-managed, in the sense that every single one of the accusing governments had had detailed information about the camps (available through the extraordinary efforts of a few escapees, some of whom even managed to take photographs) since 1940, and some of them had even had detailed aerial photographs of both the camps and the railway lines which delivered the cattle truck to them at least since 1942 (see Martin Shaw's book on the subject of British reluctance to sabotage the camps, published in paperback by Granada). The ludicrousness of the Allied States' response to the supposedly 'shocking' discovery of the camps (when they had known about them all the time and done nothing about them) is made clear in a Borowski story called *Silence*, which describes how a group of camp prisoners seize an SS guard, then hastily hide him under a blanket while a US soldier comes into the block to inform them that the Allied powers will do everything to punish the SS, but 'according to the law'. The prisoners applaud the speech, wait for him to go, and then trample the SS guard to death. . .

The obvious human response to the memory of the camps in Europe is absolute disobedience to the attempt of any authority to impose any kind of control which is considered unreasonable and or limiting.

Power functions by offering certain privileges to a few in exchange for the continuation of that power to a lower level (the hierarchy of power in Auschwitz: high-ranking SS/SS guards/non-combatants – Kapos/'ciminal' prisoners – Aryans/assistant Kapos – Canada/Sonder kommando members – old numbers – Musselmen – new arrivals designated for the gas chambers). At any point in the structure of European life now, it's possible to see exactly the same exchange/offer (power/privilege) functioning at all levels, from company/government level to gang/social worker level. On a personal level, the same sex/material goods exchange that flowered in the camps operates on nearly every level today, no matter what the type of relationship. The insinuation of every advertisement, every social custom concerning some kind of sexual relation is merely a watered down version of the straight dealing that went on in the camps, where the word love took on a marginal role. Of course many people are struggling now to avoid this sexual programming, as many suceed, but the pressure and influence around always weighs heavily on them, and the fight is continuous.

Short of carrying guns and suspecting any attempt to impose authority – both common sense measures given the kind of legal thuggery that went on in occupied Europe and goes on today around the world in various smiles and guises – what alternative could be offered? Given that the current set-up (identical in essentials to that before the camps) is fostering new generations of people 'ripe for the gas chamber', or worse, what can be substituted for it? Many of the Auschwitz inmates, who often took to philosophising ('German literature, wine, romantic philosophy, problems of materialism' were among the subjects discuss-

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LADIES AND GENTLEMEN

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ed at one chat Borowski overheard) also came out with crystal clear beliefs in what would happen after the war when the camps had been discovered and the obscene logic of them made known: (comments from a child who was hidden by friends in Auschwitz then finally discovered and selected for the gas) It is our last fight, you understand? You will go to my my mother and tell her I died. Died so that there would be no more borders. Or wars. Or concentration camps.' Anatoli Kuznetsov, who wasn't actually interned, but witnessed life in the camps and also the mass shootings and the use of the mobile gas chambers which he descibes in his book *Babi Yar*, says: 'It is not good if a few rhinoceroses can drive masses of people to their deaths, and if those masses follow obediently, waiting their turn. If masses of people are forced into slavery for life and meekly allow themselves to become slaves. If books are banned, burnt and thrown on the scrap heap. If millions of people never say aloud what they really think from the day they are born to the day they die. . .' These and other comments (often made by people who lived in Soviet territory before the Germans came, and who were therefore cynical about any kind of state socialist alternative) point to a kind of hope for the future, anarchistic in nature and even ideology, (though many of the survivors of the atrocities have declared themselves heartily sick of any kind of 'ism'). The aspirations of the survivors were for a stateless, frontierless, non-hierarchical world.

Borowski was different. For him hope in a better world was dangerous: it made people passive in the present one – 'It is that very hope that makes people go without a murmur to the gas chambers. . . never before has (hope) done so much harm, as it has in this war, in this concentration camp. We were never taught how to give up hope, and this is why today we perish in gas chambers'. He persisted in his writing with the implication that the world we now inhabit, and the world as it as it was before the camps, are themselves vast concentration camps, but easier to live in, for some, and well disguised. For him, there is no hope. The camps were merely its condensed form. By writing about camp life as if it was part of everyday European life, he reminds us of the extent to which everyday European life is like the camps. The fundamental inaction, passivity, urges to lie and to be willingly deceived, the minute indications of prestige (fashion, physical brutality, tiny privileges and powers) which made the camps what they were, which *allowed them to both be built and then to continue functioning*, are built deep into all our daily lives now, just as they were built deep into people's lives before the Nazi holocaust.

Example: some months ago I bought an English newspaper. I'd heard about the Tottenham riots, and wanted to get more information. I read about a woman having a heart attack after a police raid, about the barricades, about the police refusing to allow an independent enquiry. The way it was presented in the paper made it all sound rather routine – a wee ruffle in the green and pleasant land. A few days later I caught sight of the paper again; it was lying around in my room – I saw a photograph of a smiling woman, someone who clearly had exactly the same sensation of life as we all have, someone who looked, without getting too poetic about it, vibrantly alive. Underneath was the caption: 'Cynthia Jarrett. Dispute over how she died'. She died, as you know, as a direct or indirect result of police action (almost definitely cock-eyed police action at that: searching for some one who at worst had committed a motoring offence). If the people concerned hadn't been wearing a uniform, the paper would be talking about murder. . . but no, there was a 'dispute' over how she died. Nothing serious you understand, she won't be around again ever, but they were doing their duty, the only problem is to what extent the doing of their duty assisted her to pass away – there is no question but that the police had to be there, fulfilling their responsible functions. . the local people, or the young local people, saw through the whole nonsense in a split second and used their common sense. But the rest of the island did less than nothing: most of them, I'm sure, don't even think that there is anything for them to do, or even say, such is the passivity. . . obviously, given the current level of acceptance, the police don't actually herd people into internments camps and shoot them or work them to death, but they are able to occasionally randomly shoot them, beat them, hospitalise them, and constantly insult them and imprison them on idiotic charges without anyone (except friends, relatives and a few members of 'the movement') lifting a finger. This is the situation *now*. The mentality, exactly the mentality which came into its own in the concentration camps of 30 and 40s Europe, is widespread, and acknowledged within the police/security forces, and is supported tacitly by every civilian who acknowledges the right of those forces to hold sway in Europe.

Going back to Borowski, he, in the end, lost faith in any way out for the world from its current situation (one in which for him, as for Kuznetsov and Kitty Hart, the concentration camp experience or worse could be repeated at any moment). In the years before his suicide in 1951, he described his vision of the 'world of stone' a sad, obscene shell of a world, waiting to be spiralled out of existence; that was his conclusion to the life he'd seen: 'Through half-open eyes I see with satisfaction that once again a gust of the cosmic gale has blown the crowd into the air, all the way up to the treetops, sucked the human bodies into a huge whirlpool, twisted their lips open in terror, mingled the children's rosy cheeks with the hairy chests of the men, entwined the clenched fists with strips of women's dresses, thrown snow-white thighs on the top, like foam, with hats and fragments of heads tangled in hair-like seaweed peeping from below. And I see that this weird snarl, this gigantic stew concocted out of the human crowd, flows along the street, down the gutter, and seeps into space with a loud gurgle, like water into a sewer.'

The idea that the world, and Europe just as much as anywhere else, is indeed a vast concentration camp, for Borowski ceased to be an idea. For him it was real, in the special sense described in the article (real in terms of mentality and often in fact), and he wished to make others realise that this was the case. Those who try to make theworld otherwise or to at least tap it in that direction find themselves trapped in sectarian ghettoes, merged with the systems they are supposed to be resisting, (none of the camp prisoners believed in 'reform from within', by the way) or totally alone, for the sole reason that they have decided to think or act sincerely for themselves. Everywhere else the 'loud gurgle' of obedient, passive, and subdued humanity deafens the ears. . .

If you've bothered this far, you're probably thinking 'fuck what a depressing article'. The point is we are all in the same boat, in that no one is 'outside the camp'. This offers, for *everyone*, two possibilities. One is the title of this article and Borowski's book. The other. . . . .

M.T. Barcelona

Book Review

Remember the Fire: Lesbian Sado-masochism in a Post Nazi-Holocaust World HerBooks $2.50 (about £1.75)

This is a pamphlet printed by independent HerBooks of Santa Cruz, California. It is a personal and poetic analysis of the existence of sado-masochism in an authoritarian world.

The author deals with lesbian s/m and its relation to the Holocaust as an exploration of the ideology of power and the feasability of 'free sexuality' in a world which is not free. The s/m debate is one of the most ferocious controversies in feminism currently, and it also has relevance to anarchists.

Irene Reti makes it clear that she does not wish lesbian s/m banned or censored and that she is not accusing s/m women of being Nazis. However, 'In a world where torture, slavery and violence are our legacy, I believe we must question why we find handcuffs and chains alluring, slavery erotic, torture pleasurable.'

The author contrasts passages from lesbian s/m publications with eyewitness accounts of Nazi torture, internment camps and mass rallies. In 'Handsome Sadism', she traces Hitler's rise to power in a fairly Reichan account of the eroticization and worship of power as embodied in the ritualistic trappings of militarism. She asks 'Why are we attracted to people who have power over us, who could hurt us?' she doesn't entirely answer this.

The next section, 'Beautiful Masochism' speaks of the dangerous romanticizationof suffering that people use to rationalise the brutality they see around them which allows them to accept it. 'This insidious form of sado-masochism tells us that punishment purifies, suffering is good for the soul. This is the ideology that 'elevates' oppression to martyrdom, that claims that the oppressed are better than the powerful because they have suffered. . .

The problem with this romantic story is that it confines the oppressed to a suffering role.'

In her exploration of the dynamic of the Holocaust and anti-Semitism, she points out that the ideology of masochism masks the historical fact that people can and do resist and that they *do not* love their oppression. She also points out that we have all been forced to accommodate ourselves to forms of oppression until they just seem 'ordinary', and we become happy and grateful that they aren't worse.

Reti also draws parallels with racism and sexism. She quotes a Black lesbian: 'I don't want to live out the fantasies or to remind my myself of the people that are living out the fantasies of power when those same powers are used against me in the struggle for survival.' The fact that sado-masochistic discipline rituals occur with the mutual consent and enjoyment of both women involved does not stop Reti from feeling disturbed. She calls it 'an incredible trivialisation of the suffering and deaths of millions of hirman beings,' and asks 'is what you are doing really free of the bootprints of history? Which of these desires are really *yours*?'

It is an interesting and thought-provoking pamphlet. Although Reti tries not to condemn other lesbians for their sexual practices, she does imply that as a Jewish lesbian she feels betrayed by s/m lesbians. She feels that their sexuality has implications outside of the bedroom, and states that advocating s/m is anti-semitic, racist and contradictory to feminism. However, she limits herself to personal opinion and does not advocate any particular course of action. Is s/m also contradictory to anarchism, or an assertion of sexual freedom? Whatever the answer, s/m could only stem from a society in which domination, exploitation and torture are possible and commonplace.

L.B.

Remember the Fire is a 25p booklet available from: HerBooks, P.O. Box 7467, Santa Cruz, CA 95061 USA.



Thug Landlord Linked To European Nazis

A Sussex based property millionaire, recently taken to Court for repossession of his properties because of gross harassment of some of his London tenants, is a leading British Nazi and has responsibilities for supervising links with European fascists. We believe that in addition he helps fund British Nazi groups, runs certain of their financial affairs and helps in the arranging of the safe-housing of European fascists. The person in question is Nicholas van Hoogstraten.

Van Hoogstraten (who also goes under the aliases of Nicholas Hamilton, Robert Gates, Reza Ghadomian and Adolf van Hessen) of ***Highcross Estate, Franfield, East Sussex***, owns extensive properties in the Brighton area as well as in London. A recent survey in a public enquiry initiated by officials of the Kensington and Chelsea Borough Council, found extensive evidence of intimidation and violence by Hoogstraten against his tenants. One of his property companies, **Image Properties**, was represented at the hearing. As well as physically threatening his tenants van Hoogstraten arranged for their gas, electricity and water supplies to be cut off, for rents to be arbitrarily increased, for phones to be disconnected and for details of the landlord or agent to be changed so as to create confusion. Houses were also allowed to fall into disrepair, with asbestos left lying about etc.

We can reveal that this is not the first time van Hoogstaten has come to public attention. In 1967, for example, he was sent to trial for an attack on a Jewish minister, the Reverend B. Braunstein. The attack was no ordinary one, but involved the use of handgrenades. A year later he was convicted and sentenced to four years (this was later increased to nine years). At his trial van Hoogstraten admitted to the Court that he was a member of a fascist organisation. In fact we can reveal that he has been involved with the National Front for almost 20 years and is a long time friend of former NF leader, Martin Webster.

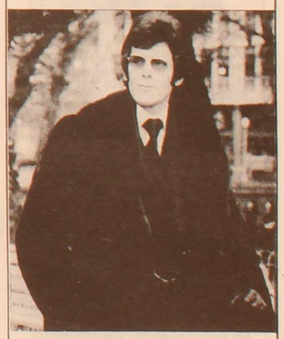
The 1968 Court hearing also revealed that van Hoogstraten was the centre of a local (Brighton) crime syndicate, that took in and passed on stolen property. We know this is just the tip of the iceberg. Van Hoogstraten has virtually set up his own mafia organisation in East Sussex as well as having extensive contacts with organised crime syndicates in parts of London. In addition he now has properties and 'business' deals in Portsmouth (where he owns a night club). But his financial interests do not stop there. Known to few, he has an estate in the Bahamas, which he uses as a base to launder funds accumulated through his property and other unsavoury deals. It is believed that through this estate he acts as a major conduit of the funds to the nazi organisations in Britain.

In 1976 van Hoogstraten again came before the Courts, this time on charges relating to physical assault on the tenants of one of his Brighton properties in Vere Road. Two of his accomplices convicted on similar offences, Rodney Markworth and Leon Mosscrop, were members of the National Front. Similarly, today, van Hoogstraten employs Nazi heavies to harass and intimidate tenants in his houses. His London properties include houses where Nazis are allowed to stay rent-free and we are investigating a claim that van Hoogstraten owns properties let out as centres of prostitution, managed by Nazi pimps.

As regards van Hoogstraten's current position in the British Nazi hierarchy itself, clearly it is a very important one. He is not only a major source and organiser of funds, but is one of the main, if not *the* main contact with the criminal underworld. His close relationship, too, with the Hancocks (Nazi publishers, based in Brighton, who are known to be one of the main links with European fascists), suggests that he may well be one of the organisers of their European connection and with his extensive properties he is in an excellent position to help out in safe-housing.

N.B. On the question of NF funding, it is interesting to note that Derek Holland was appointed two years ago as the NF's liason officer to Colonel Ghaddafi of Libya. An allegedly Ghaddafi-funded NF publication soon followed. Also a rival Nazi organisation to the NF recently claimed that the new NF directorate has made further advances to Libya for financial support. This is not at all contradictory given that Ghaddafi has been shown to be a source of funding to the Spanish Falange (see ***Black Flag No. 155***). We wonder how the readers of the WRP (Workers Revolutionary Party) *News Line* would reconcile that one?

NICHOLAS VAN HOOGSTRATEN



N B. Van Hoogenstraten's office in Sussex is at ***21, Second Avenue, Hove, Sussex***, from which he runs around three hundred properties in the Brighton and Hove areas alone (and a similar number in London).

INTERNATIONAL

CHILE

RICOCHET SAVES PINOCHET

On Sunday, September 7th (at approx. 6.30pm) General Augusto Pinochet, the 70 year old head of Chile's fascist regime narrowly escaped assassination while on his way back to Santiago after a weekend 'away from it' all at his country retreat (a bunker worth £20 million!).

The assasination attempt took place on a bridge 20 miles east of the capital. According to Pinochet (who appeared on TV just hours after the attempt) his motor-cade came under fire from automatic weapons, rockets and grenades. 5 of his body-guards were killed outright while 12 others sustained injuries. Alas Pinochet, travelling in a bullet-proof car with his 10 year old grandson, miraculously escaped serious injury.

According to the Chilean government an anonymous caller phoned press agencies in Santiago 1½ hours after the hit and claimed it on behalf of the Manuel Rodriguez Patriotic Front (a Marxist/'National Liberation' armed group set up in 1983).

A state of siege (more repressive than the State of Emergency Chile has been under since November 1984) has now been imposed. Although the assassination attempt occurred outside Santiago. Pinochet is using his new powers of detention to reign terror on the working class districts in Santiago. Around 20 arrests were made within 24 hours and many more have been made since. The precise figures aren't known because of a South Africa style media censorship. Soldiers blocked off whole districts of the capital to conduct house-to-house searches. The bodies of 3 people arrested (Journalist Jose Carraso Tapia, Teacher Gaston Vidaurrazaga and Electrician Felipe Rivera Gazardo) have already been found dead – dumped in various parts of Santiago. Jose Carrasco had at least 13 bullets in his body, 10 of them in the head.



Augusto Pinochet.

The increased repression coincides with the 13th Anniversary of Pinochet's murderous regime. Resistance against the regime has been steadily growing over the last three years. 4 people were murdered by State forces during the last 48-hour hour national protest held at the beginning of September.

As we go to press it is still unclear as to who actually tried to assassinate the dictator. The official version, that it was work of the Manual Rodrigues Patriotic Front, is open to question. The wording of the original communique ("The MRPF is still alive. We failed but won't fail next time.") is unusual compared to other previous communiques from the MRPF. Then a day after the assassination attempt the MRPF phoned press agencies denying responsibility. (To confuse matters still further, a MRPF representative in Europe has since claimed the attack was theirs).

If the MRPF wasn't behind the attack who was? It is not at all inconceivable that Pinochet himself organised the assassination attempt, thus giving him an excuse to clamp down on opposition to the regime. In early august the government claimed it had uncovered 12 tons of rifles, rockets and explosives belonging to the MRPF. Most people now believe the government itself supplied the weapons in an attempt to con people (espec–

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SOUTH AFRICA

TOWARDS A SOCIAL REVOLUTION

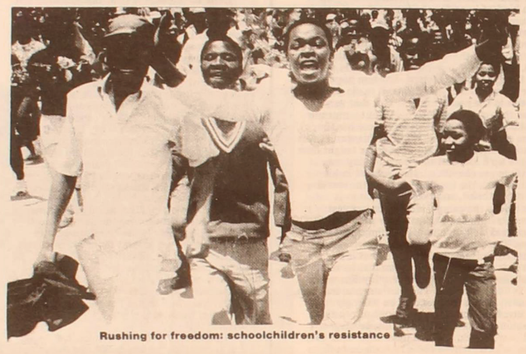
At the beginning of this month at the White City of Soweto, police opened fire on rent boycotters who they were trying to evict. Barricades were erected after a warning that police were on their way to break up a community meeting. As the police arrived unarmed Sowetans marched towards them chanting 'We are not fighting'. The police, seeing the vast numbers of the crowd, retreated, while at the same time firing into the advancing crowd.

Minutes later the police themselves came under armed attack as a hand grenade was hurled at one of their vehicles. More shots were fired by the police as the crowd continued to converge on the police vehicles. Within the crowd was a 'comrade', armed with an AK47. Shielding the trained guerrilla fighter the crowd allowed themselves to be shot at. Every few seconds or so they would part to let the 'comrade' take pot-shots. Suddenly more police vehicles appeared on the scene and the crowd was forced to make tactical retreat. There was more shooting from the police and at the end of the evening there were (according to UDF figures) over 200 Sowetans injured and up to 30 dead. (Some days later the state forces refused to hand over at least 12 of the bodies to the relatives, burying them secretly to avoid funeral disturbances).

What is really scaring the state authorities is not just the boycott itself (now spread to over 48 townships), nor the fact that many of their stooges in local councils have been ousted by the people, but the knowledge that blacks are now creating their own form of local organisations that are neither acceptable to the state authorities or the reformists and liberals who are urging democratic participation. Quietly the state forces are beginning to acknowledge that many of the townships are virtually ungovernable.

In the absence of state control or stewardship by the lackeys, people in the townships have begun to organise themselves into street and area committees in conjunction with the defence militias, who also help deal with anti-social elements. The new community organisations have, in some townships, taken over the running of essential services, such as rubbish disposal and sewerage maintenance. And in one township, Kirkwood, the local bus network has been reorganised to serve community interests under direct control of the local people. In another community, Port Alfred, the local community centre and school have been collectivised.

Already liberals have been quick to call for these organisations and intiatives to be officially recognised (ie, co-opted) and be given some form of municipal status. On the other hand leaders of vanguardist movements like AZAPO are complaining that the resistance in the townships is becoming 'too political' and that the violence is becoming 'populist'. In other words the social revolution has to wait until a new government under AZAPO (or ANC) control has been established (a familar line, similar to that adopted by the Stalinists during the Spanish civil war).



Rushing for freedom: schoolchildren's resistance

AUSTRALIA

THE SPANISH REVOLUTION REMEMBERED

JULY 19 CELEBRATION IN MELBOURNE AUSTRALIA

On the 19th of July the Anarcho-Syndicalist Federation (Melbourne) celebrated the Spanish Revolution with a day of discussions, exhibitions and videos.

A hall in the 'Spanish Quarter' in the suburb of Fitzroy became an Anarchist space for the day.

Some 200 people attended to view an exhibition of over 200 images of anarchism in Spain – the early days of the 1870's through to the 19th of July 1936 defeat of Fascism, by armed workers, on the streets of Spanish cities. The achievements of the Revolution were portrayed in stark comparison to the refugees, fleeing across the border to France, after the Fascist victory, and the contribution to the continuing struggle for Freedom – in Spain and around the world.

Many people watched the videos: *Homenaje a Durruti/Homage to Durruti*, a newsreel of his funeral where half a million people turned out on the streets of Barcelona; and *De Toda La Vida/For All Our Lives*, a video tracing the history and experiences of anarchist women who participated in the Mujeres Libres/Free Women groups (set up in 1934).

The highlights of the day were the discussions. First up was a talk by an Australian Anarchist, Harvey Buttonshaw who, through the Independent Labour Party in Britain, fought in Spain with the POUM (an independent Marxist party) militia, and later the anarchist militia. He described his experiences on the Aragon Front where he fought alongside George Orwell, and in the May Days in Barcelona, where he was involved in the defence of the Revolution – against the attack on the anarchists and the POUM by the Communists and Republicans.

The second discussion was with a number of political exiles of the CNT (Spanish anarcho-syndicalist union) and the Spanish anarchist movement, now living in Melbourne. A large number of young people mostly, listened to their experiences of work and membership of the CNT (many started work in their early teens and joined the CNT soon after); and of fighting in the militias, and the constructive work of collectivisation. There was much discussion of the political situation in Spain in 1936 – the entry of a few CNT members into governments, and the role of Britain, France and the USA in supporting international Fascism's attack on the Revolution and the Spanish people. Much time was spent discussing the importance of anarchist education and culture in the growth of the Spanish Anarchist movement.

To remedy the lack of information in booklet form the ASF Melbourne has produced: *To The Daring Belongs The Future: Anarchist Achievements In The Spanish Revolution/Realisaciones Anarquistas En La Revolucion Espanol*. This 36 page booklet, with different articles in Spanish and English (favouring bi-lingual people) contains material on agriculture and industrial collectivisation justice, revolutionary democracy, women, education and culture, as well as a reading list in English and Spanish.

Copies are available from the ASF Melbourne: *PO Box 1066, North Richmond, Victoria 3121 Australia.*

Booklet is also distributed by *Jura Books, 417 King St. Newtown, Sydney 2042.*

The booklet costs $2 Australian and cheques should be made out to ASF or Jura Books. We highly recommend it!

Black Flag is distributing copies here in Britain which are available for *£1.00*.



FOR RESISTANCE NEWS - READ BLACK FLAG

INDUSTRIAL

COAL CHIEF FAILS TO STOP OVERTIME BAN

The apparently clever move by the new British Coal chief, Sir Robert Haslam, to impose an £8 a week wage increase. for all miners has failed to have any impact on the seven week old overtime ban, solid in the South Wales area and now spreading to other coal areas too.

The overtime ban was initiated because of British Coal's insistence not to pay a £5.50 pay increase until the NUM agreed to new conditions affecting pension rights. These new conditions would have meant that pension benefits accrued during the 84/85 strike would be suspended and that all future pension rights would be similarly affected should strike action ever be taken again - a virtual no strike clause. This stipulation was later backed by the courts.

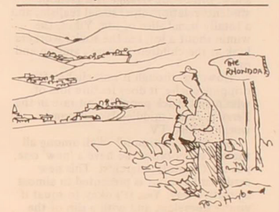
What has riled the miners about the £8 a week pay rise is that firstly it is only backdated to September 1st of this year, and secondly all scabs (UDM members and others) who worked during the year long strike will get it backdated to November 1st of last year as a special loyalty bonus.

Haslam claimed he was trying to "wipe the slate clean' with his pay rise, but it has obviously backfired and has only succeeded in widening the justified rift between scabs and NUM members even further. Nor will Haslam's maneouvrings help the ossified double-dealings of Euro-Communist stalwart, Mick McGahey, the retiring Scottish NUM chief who has been recently playing his Labour Party card and urging appeasement with the scabs.

Meanwhile the overtime ban is currently being taken up by some pits in the Yorkshire area, where miners are linking the campaign to demands for the reinstatement of dismissed miners and for the early release of those jailed (the new British Coal chief is reported to have stated that the negotiations for reinstatements can proceed no further).

On the other side British Coal is attemting to limit the damage caused by the ban by threatening more pit closures if overall productivity drops, which it inevitably will. Already in South Wales alone a further 2000 jobs are to be cut and the pits of Cwm, Aberand and Mantgarw are threatened with closure. British Coal is at the same time increasing its pressure on miners to accept voluntary redundancy by pointing out that the state-enhanced redundancy scheme is due to be dropped next March.

If the overtime ban spreads even more and if other 'guerrilla-style' tactics are adopted as well (eg go-slows, work-to-rule, more sabotage, etc), then we may well see an area by area (with the exception of the scabs) dispute come about. The fact that many mining families involved in the ban are still suffering from financial hardship as a result of the 84/85 strike indicates how important it is for the Strike Support Groups to be revived, where they have lapsed. The Strike Support Groups can also (and do) play an important part in widening the campaign aimed at reinstatement and early release.



'Some day, son, all this will be yours. Closed pits, no work, dying communities, no future'

Petrol, Prices And Profits

Last months increase in petrol, diesel and heating oil which came in two stages is just one of the many ways the major oil companies, who have an almost complete monopoly on all sources of energy available, are going to wring out and ring up the profits, be they dollars, sterling, francs or guilders. . .

If trends and manipulations continue the cost of a gallon of four star will be around £1.90 before the year is out.

Chopping down the workforce is yet another tactic being used by the oil companies in their quest for maximum profit. **Britoil** gave the push to 250 workers this year already and this is to be followed up next month with a further 800 redundancies, about 650 in Glasgow and 150 in Aberdeen.

Shell, **BP** and **Esso** are likely to follow suit although they are said to be taking a more cautious approach to their announcements.

These redundancies are said to be a direct result of the world oil price collapse a while back and a prelude to the imminent takeover of **Britoil** by a consortium including **RTZ** (Rio Tinto Zinc, mining etc. multinational). The layoffs at **Britoil** will amount to 40% of the total workforce.

Exxon the parent company of **Esso** has plans to get rid of a total of 40,000 jobs most of which will be in the USA, these will come through early 'retirement'.

To bring this policy into effect Lawrence Rawl 'Exxon's axeman' is taking over as chairman and chief executive at the end of this year. 'At a time when the outlook for (oil) prices has never been more uncertain'.

Along with the price increase and getting rid of the workers, oil companies who are operating in the British sectors of the North Sea through the UK Offshore Operators Association have submitted some tax reform plans which are being examined by the government. One of these plans is already being considered by the Department of Energy , that is the British Oilfields and offshore constuction yards be turned into 'enterprise zones'. New explorations in the North Sea have decreased sharply over the past couple of months and the decrease is likely to continue for months, possibly years. 40 – 50% of the rigs are expected to remain idle for some time. The trend in the USA has been even more sharp as 1200 out of 1930 rigs have stopped operating completely.

According to the *Financial Times*: 'The fall in exploration will not be reversed and this will contribute to increasing the price of oil on the markets'.

But please do not shed any tears for these oil exploitation companies, during 1985 the 15 major oil companies stood in the world's top 50 companies as regards profits and total sales and one of them **Exxon** was at the very top. £360,000,000,000 a cool three hundred and sixty billion quid for the fifteen and **Exxon** alone had sales amounting to £72,000,000,000 seventy two billion. These energy thieves and profiteers are the enemies of all people who are fighting to exist in this world of unequals. Be they Black workers in South Africa, the Native americans in Arizona or other people in Latin America, the Middle East or Asia or even us in Europe we all come up against the multinational oil companies.

These companies wherever they may operate show a complete disregard for ordinary people, but then what can we expect from any capitalist enterprise.

Only the organised working class will bring an end to this mass exploitation and that is why the anarchist syndicalists within the international working class must start presenting a realistic program of direct action which can be taken on to defeat multinational capitalism.

SPAIN

'CORREO CATALAN' WORKERS ON THE STREET

The *Correo Catalan*, a daily paper on sale in Catalonia in North-East Spain was closed down by its owners eight months ago. The paper was one of the best known in the area, being founded in the late 19th century. None of its workers received one penny of compensation or redundancy pay after their sudden dismissal, and after eight months of verbal protest that has got them nowhere have gone out on the streets.

September 2nd was the first protest, blocking off the *Consell de Cent*, one of Barcelona's main arteries. They will continue their protests until they can make their ex-bosses listen. Who are their bosses? None other than Migual Roca, who ran for President on the most expensive election campaign ran by any candidate last June (getting 8% of the votes cast) and his friend Jordi Pujol, the President of Catalonia's autonomous government, who has made his name with the slogan: 'Forward With Catalonia!' Effigies of both these characters can now be seen dangling at the end of a rope from the deserted *Correo Catalan* building above the sounds of whistling cops and hooting traffic. . .

M.T.

BREAD, WORK & LIBERTY!

Bread, Work and Liberty, The Land For Those that Till it! These are the chief slogans in an upsurge of the old anarchist militancy and tactics in the Andalusia region of Spain, one of the poorest areas, and one where feudalism still lingers.

350,000 people, known as jornaleros work as day labourers, averaging about 60 days work in a year.

A small highly radicalised anarcho-syndicalist union called S.O.C. (country Workers Syndicate) has revitalised tactics such as the occupation of estates, sabotage of farm machinery, sponsoring hunger strikes and picket lines.

The campaign of occupying land and estates owned by absentee landlords has resulted in brutal repression by the Civil Guard, and about 600 people are awaiting trial.

The Campaign to get these people released began with the occupation of minicipal buildings in El Coronil by about fifty women. El Coronil is the home village of the SOC General Secretary, Diego Canamero, himself a landless labourer. In 1984 he led a march and occupation of an estate, and has since refused to pay any fines imposed by the state. He entered Saville prison on September 5th beginning a 30 day sentence, which could be lengthened by 16 days if he still refuses to pay.

The SOC called for as many town halls as possible to be occupied in Andalusia, in the run up to a mass demonstration in El Coronil. More than twenty town halls were occupied on August 28th. On September 2nd several hundred people travelled to Madrid and camped outside the Prime Ministers' residence on the outskirts of the city, a hunger strike also too took place.

The Socialist Party introduced a programme for expropriating land that was left idle. Apart from this land being the worst, the programme was stopped by court action from the landowners, after only two expropriations.

The hardships of the day workers will increase when Spain enters the EEC later this year, encouraging mechanisation and changing the crops grown in Andalusia away from olives and grapes, picked by hand, towards yet more cereals, not because they are needed, but because the landowners can get high EEC prices, and thus more profits. The SOC has seen through the socialist tinkerings with the system, and are demanding *land.*

SOURCE: D.H.

Trade Union Merger

The Communist-controlled TASS (the draughtsmen) which has already swallowed up several small left-controlled unions is to merge with the white-collar ASTMS.

Meanwhile the huge Transport and General Workers Union has been talking with the 250,000 strong UCATT (building workers). But UCATT under 'moderate' leadership looks set to merge with the EETPU (Electricians), directed by Eric 'cross picket lines' Hammond. The AUEW (Engineering workers) and the white-collar APEX along with several craft unions are also talking. If successful the new 'moderate' confederation would hold 1,800,000 members dominating over the TGWU (1,200,000). The result will probably be seen in 1987 when the TUC conference will be even more conservative than the 1986 show. Increased centralisation inevitably means repression of rank & file initiative, so activists will be hardpressed to organise effectively.

Continued from front page

PEOPLE ARE NOT SURPLUS

Capitalism Does Not Work

What is the answer? It is easy for those who make a virtue out of dropping out of the State to say to hell with work anyway, and elevate living on State grants to subversion of the system. That is, the reverse of the coin of the Left which is proclaiming the right to work though knowing full well that this means the right to be exploited, nothing more.

To 'restore the level' of employment may win applause at the Labour Party conference, but what people want is the right to live well and they only want to submit to being exploited if they get sufficient out of it to prosper. That is why the fortunate ones 'cop it and hop it' – but they don't 'hop' it very far, they carry their skills into the underground market and work without State benefit so they can avoid State tax, which is the reason the officials supposedly to guard social security have begun a major anti-social job to create insecurity among those receiving it.

It is not for us to give instructions to solve the problems created under capitalism because of the creation of surplus people by technological advances that should benefit all. For us the only suplus people are those who live by the exploitation of others. Everone knows the way forward. It is not 'impossible': what is impossible is to solve the problem while capitalism and the State remain. Without laying the axe to those roots all that can be changed is a way of looking at the problems that arise inculcated by the media.

Chile

Continued from previous page

ially foreign journalists) into believing that a major terrorist/communist threat to the regime exists. The assassination attempt could have been staged to reinforce this myth. Alternatively, the assassination attempt could have been carried out by anti-Pinochet elements within the Armed Forces (probably the Navy in competition with the General's Army clique). The U.S. has recently been trying to distance itself from the Pinochet regime, which is becoming an increasing embarassment, and through the CIA could well have made a deal with some of the many power-hungry Military who surround Pinochet, to put someone more acceptable (to the U.S. and Chile) in Pinochet's place. Pinochet wants to stay in power until 1997!

Whether the assassination attempt is a genuine one or not is unclear. What is clear is that Pinochet has used recent events to step-up his reign of terror over Chile.

Comrades collecting to help the Chile Anarchists should continue to do so and we will help in whatever ways possible. Practically heavy surveillance is current but the resistance continues.